

No 9

A
S E R M O N

PREACH'D in the
ABBAY-CHURCH

A T
B A T H,
On Occasion of the REBELLION,
October 13, 1745.

BY
GEORGE LAVINGTON, LL.D. *K*
Chaplain in Ordinary to his MAJESTY.

Published at the Request of the MAYOR and
CORPORATION.

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MEMORANDUM

Corporation of B. A. T. H.

WARRY-CHURCH

Following is a list of the names of the members of the Corporation of B. A. T. H.

B. A. T. H.

On October 1st, 1845, the Corporation of B. A. T. H. was incorporated by Act of Parliament.



GEORGE LAVINGTON, Esq.

Esquire in Ordinary to His Majesty.

Resident at the Residence of the Mayor and Corporation.

and to the Corporation of B. A. T. H.

The following is a list of the names of the members of the Corporation of B. A. T. H.

1845.

London: Printed by the Corporation of B. A. T. H.

and to the Corporation of B. A. T. H.

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M A Y O R,

A N D

Corporation of B A T H.

GENTLEMEN,

W H E N I preached the following *Sermon* at your *Abbey-Church*; in Testimony of your *Loyalty to his Majesty*, and *Affection to the Protestant Religion*, and with a kind opinion of it's tendency to *influence* others, — you more than once earnestly desired me to *print* it.

As I was then leaving the *Bath*, I could not with any manner of conveniency do it immediately. And upon coming to *London* I found so many *excellent Discourses*, some from persons of eminent distinction, *published* on the same occasion; and was likewise in such hope that this *wicked Rebellion* would

DEDICATION.

would soon be extinguish'd ; —
that I thought what I could offer
would be *needless and superfluous.*

But as you persist in *renewing*
your Application, and conceive I
gave you *some reason to expect* a
compliance ; and especially as *Pro-*
vidence permits the *Chastisement of*
our iniquity still to hang over us ;
I submit, and have given up the
Sermon to your *Request.* And if
my *small Contribution* be of any
service, towards maintaining and
improving a spirit of *Loyalty and*
Religion among us, (as *God* grant
it may) I presume it will be a suf-
ficient satisfaction both to *you*, and
my self.

I heartily wish *Prosperity to your*
Corporation ; and am, Gentlemen,

With all due respect,

Your most oblig'd

and obedient Servant,

G. LAVINGTON.

DEUT. XXIX. 9.

Keep therefore the words of this Covenant, and doe them; that ye may prosper in all that ye doe.

AS there never was a Prophet in Israel like unto Moses, admitted to such intimate communion with God, invested with such an important Commission, and supported by such a train of Miracles; so none laboured more faithfully and incessantly to render his dispensation effectual, and give a happy account to him that sent him. Particularly when he had warning from above of the approaching hour, for the resignation of his soul and commission together, he finds himself raised to an uncommon degree of supernatural ability; and receives (what is remarkable in some of the dying Patriarchs before) a larger share of the spirit of Prophecy, as he drew nearer to Immorta-

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lity : and being ordered to goe up to mount Nebo, and dye there, after taking a view of the Promised Land ; he leaves upon record, in that memorable Song (which God himself declares, *Chap. xxxi. 21. Shall not be forgotten out of the mouths of the seed of Israel*) such a view of the land, as represents its condition, with the whole behaviour and state of the inhabitants, through all ages to come. Accordingly calling the Tribes of Israel together, and summoning all his strength, he inculcates upon their souls the final inspired dictates of a dying Law-giver ; as contained in this book of *Deuteronomy*. Where 'tis wonderful to observe, with what variety and energy of expression, patheticall exhortations, and forcible arguments, he presseth the observation of their solemn Covenant with God : how tender and affectionate, and withal how earnest and zealous, his concern is—to settle a method for the reading of the Law, and fixing it on their memories and consciences, after his departure : that those who had not sufficiently attended before ; or did not perfectly understand the Law, and the generations yet unborn, might receive full and

and clear instruction, and admonition for ever. And because their future prosperity, or misery, depended entirely upon their observance, or neglect, of the *Divine Law*; he urgeth all manner of *motives*, that could establish their faith, work upon their hopes and fears, have any sort of influence upon their reason or affections. This he knew to be the strongest proof he could give of *his* love and regard; and the only sure method *they* could take for procuring the blessings of heaven.

Think not the *Israelites* alone concern'd in these truths and declarations. The blessings of heaven are still, and ever will remain, the one thing universally of any considerable importance; they are obtained, or forfeited, by the same methods of obedience, or disobedience; and *our* case runs parallel to *theirs* in so many respects, particularly with regard to our *present national condition*, as to require our attention, and that we put ourselves in place of *Moses's* hearers.

In the first place he lays before them an Historical deduction of *God's* conduct and *theirs* during their several journeys

and stages through the *Wilderness* : and relates the memorable instances of *his* repeated goodness, and *their* repeated ingratitude ; the many and signal miracles he had wrought, the deliverances and successes with which he had blessed them ; and withal the plagues he had sometimes brought upon them for their murmurings and transgressions. He rebukes with a peculiar sharpness their monstrous inclination to *Idolatry*, and frequent relapses into it ; especially their hankering after the *God's of Egypt*, from which they had so lately and miraculously been deliver'd. Over and over doth he caution them, precept upon precept, chapter upon chapter, against *bowing down to graven images, and serving Gods of wood and stone* ; removing every pretence that might be brought to colour such an infatuation. He pronounceth it *a snare, an abomination, and a cursed thing* : strictly enjoyns them to have no intercourse with it by *marriages* ; not to *spare* their most intimate friend, or nearest relation, or persons of the most sacred Character ; should they

they venture to *entice* them into any species of *Idolatry*.

Above all, as the best security of their whole behaviour in this, and every other, respect ; he chargeth upon their consciences a careful perusal of those *righteous statutes and judgments*, which the *Almighty* had ordain'd, by *his* ministry, for their rule of life. To which purpose, besides leaving directions to the Priests and people at stated seasons, *when they should come to appear before the Lord in the place which he should chuse* ; — he ordains that each private person, without distinction of age or station, the King in particular (for he foresaw they would desire one) should provide a *written copy of the Law* ; read, study and observe it ; as a full and *sufficient* rule for their conduct ; as an *intelligible* rule, which Parents might *teach their children* ; and an *indispensable* rule, whether at home or abroad, during business, retirement, or recreation.

You see with what dignity and weight *Moses* addresseth the *Israelites*, in order to imprint upon their minds the knowledge
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and observance of the *Divine Oracles*. And upon what pretence, or shadow of reason, should *Christians*, in any age or nation, be excused from the like duties? Who among you hath not cause to look back upon the *conduct of Providence*; that watchful protection over you through all the changes and circumstances of your pilgrimage? To consider well what blessings, national and personal, he has vouchsafed to bestow; or again what visitations of judgments he hath sometimes brought upon you? And then ponder in your hearts, whether your gratitude and love have kept equal pace with the *Divine mercies*: and whether a due feeling and conviction of the hand of *God* upon you in *distresses* hath wrought a suitable amendment in your lives, and answered the wise designs of his *judgments*. Have you been careful to maintain the true worship of *God* pure and uncorrupt; neither to infect others, nor permit yourselves to be infected, with any irreligious and immoral principles; and in particular to guard against the enticements of *Idolatrous Emissaries*? Do you frequently
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and seriously consult the Law of your *Lord and Master in Scripture*; and weigh well its proofs for your conviction, its precepts for your direction, and its motives for your inducement to piety? Do you observe it for a rule of belief and manners to yourselves and families; and preserve a sense and practice of fair and righteous dealing in your several callings, your business, and your diversions?

For your farther incitement, observe the *reasons* upon which *Moses* groundeth his directions and exhortations. He reminds them of *God's* chusing them for *his Peculiars*, out of *mere grace and favour*, not for any distinguishing deservings of their own: and this demanded a return of gratitude. He displays the *advantages* accruing to them from their compliance with *God's Law*: *What doth the Lord require of thee, but to keep his commandments and statutes for thy good?* And this demanded but common prudence, and a rational regard to their own safety. In the strongest and most express terms he sets before them *good and evil, life and death*. If they remained true and obedient worship-

worshippers ; — all the *blessings* of Heaven are poured upon them in the most copious manner, health, plenty, peace, security, and victory. *Blessed should they be in the city, in the field, in their children, their cattle, and their store, all the work of their hands, with public prosperity superior to that of all nations.*

On their *contrary behaviour* , with what a torrent of angry eloquence doth he denounce sickness, famine, pestilence, sword, confusion, slavery, and all the *curses and plagues of heaven ?* Besides a long catalogue of other dreadful evils, he declares God's determination, *Ye shall be smitten before your enemies, spoiled, oppressed, crushed, devoured, and compelled to serve Gods of wood and stone.*

Nor was their *immediate and present* condition, personal and national, the only consideration : but that their *children, and posterity* to the most remote ages were deeply concerned. Which drew from him that affectionate wish (in words reaching perhaps to another world, at least to the latest times of the Jewish State in this) *O ! that they were wise, that they understood*

stood this, that they would consider their latter end?

And which is there of all these reasons and considerations, that doth not equally, or more forcibly, affect *Christians*; and oblige them to make the doctrines of *Religion* the subject of close meditation, and constant rule of action? Hath not *God our Saviour* redeemed us in virtue of his own merits, who are destitute of any ourselves? Doth not our beneficent *Father* exact our obedience merely for our own interest, public and private, in the life that now is, and for the security and happiness of all our posterity? Doth not he raise our souls and awaken our consciences by all that is valuable, temporal and spiritual; and even by motives of infinitely greater concern, the consequences of the world to come?

And yet (such is the depravity and obstinacy of human nature, and so visible the growth of irreligion among us) it is well if we copy not the behaviour of the *Jews* under *Moses*: which obliged him to reproach them as *a foolish people and unwise, — a perverse and crooked ge-*

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neration, — *defiled with spots, which were not the spots of God's children.*

Resolved however as they seem'd to plunge into vice, and consequently into calamities; and knowing that they, and their descendants would become more degenerate *after his death*; he foretells, in the spirit of Prophecy, one sure method of deliverance both from their sin and punishment: and imparts to them (near one thousand five hundred years before the accomplishment) God's promise of a Redeemer: declaring, that *whosoever would not hearken to that Prophet's words, God would require it of him, make him answerable for his unbelief and disobedience; or, as Peter in his citation of the Prophecy explains the words, he shall be destroyed from among the people.* What fair warning is here, that Christ, when he came, might be received of his own? And yet foreseeing, by the same spirit, how grievously they would corrupt and harden their hearts, even to the rejection of that Prophet, he is obliged to pronounce the decree of the amazing evils that should befall them: *The enemy shall besiege*

besiege thee in thy gates; — and ye shall eat the flesh of your sons and daughters in the straitness of the siege: and the Lord shall scatter thee among all people, from one end of the earth even to the other: and thou shalt become an astonishment, and a proverb, and a by-word, among all nations whither the Lord shall lead thee. The only comfort under these dreadful distresses is that temperment of mercy on account of their future repentance, that Covenant with their Fathers, which God declares he never will forget, and orders Moses to administer; — if (or when) thou shalt return to the Lord thy God in the latter days, then the Lord thy God will turn thy Captivity.

And here let us stand still a little, and consider * the exact completion of these

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* There is something so very remarkable, and particular, in that part of *Moses's prediction*, that the *Israelites should eat the flesh of their own children*; as to deserve our especial notice. He foretells (Chap xxviii. 53—57. and comp. *Levit. xxvi. 29.*)

“Thou shalt eat the fruit of thine own body,
 “the flesh of thy sons and of thy daughters, in
 “the siege and straitness wherewith thine enemies
 “shall

Prophetic judgments, in the dismal siege and destruction of *Jerusalem*, the banishment, dispersion, and reproachings of the *Jews* to a *Proverb*, in all countries to this

“ shall distress thee. — The tender and delicate
 “ woman among you, who would not adventure to
 “ set the sole of her foot upon the ground for delicateness, — her eye shall be evil towards her
 “ children : for she shall eat them, for want of all
 “ things, secretly in the siege.” — Let us now see how this *astonishing prediction* was fulfilled. First it was fulfilled upon *Samaria*, the Capital of the *Ten revolted Tribes*, when *besieged* by *Benhadad King of Syria*. (*2 Kings* vi. 24—30.) “ There cried a woman unto him saying, help my Lord, O King.—
 “ This woman said unto me, give thy son, that we
 “ may eat him to day ; and we will eat my son to-morrow. So we boiled my son, and did eat
 “ him, &c.” The prediction was fulfilled, a *second* time, upon *Jerusalem* ; the Capital of the *two Tribes*, *besieged* by *Nebuchadnezzar*. (Soon after it had been foretold likewise by *Jeremiah* xix. 9.) Hear how the Prophet *Baruch* bewails the accomplishments, ii. 1—3. “ The Lord hath made good his word,
 “ — to bring upon us great plagues, such as never
 “ happened under the whole heaven, as it came to
 “ pass in *Jerusalem*, according to the Law of *Moses*,
 “ that a man should eat the flesh of his own son —
 “ and daughter.” Bewailed too by *Jeremiah*, Lam. ii. 20, and iv. 10. “ The hands of the pitiful women have sodden their own children ; they were
 “ their

this day. Let us learn wisdom, while we look attentively on this standing monument of national disobedience, as well

“ their meat in the destruction of the daughter of
 “ my people.” Lastly the prediction was fulfilled in the famous *siege of Jerusalem by Titus*; as recorded by *Hegeſippus*, and especially *Joſephus*, an eye-witness, (*Bell. Jud. lib. vi. cap. 3.*) Both of them relate “ the story of one *Maria*, a woman of quality, rich, and (as *Hegeſippus* speaks) delicious
 “ *affueta, accustomed to delicacies*, — killing, roast-
 “ ing, and eating her sucking infant, and try-
 “ ing in vain to conceal it; with all the circum-
 “ stances that can move pity, horror, and indigna-
 “ tion.” This the *tender and delicate woman, who should eat her children secretly in the siege.*

’Tis remarkable, that though some few instances have been recorded of parents that have been forced to eat their children in some particular distresses; yet that *no History* has produced an instance of this unnatural barbarity in any *one siege* (besides what has been above related) through all the world to this day. *Moses* prophesied that this shocking evil should befall the *Israelites*, and expressly *in the siege and straits*, &c. And we find it accomplished punctually, in its most horrible circumstances, no less than *three times*. Surely this must be a convincing proof, among a thousand others, of the truth of *Scripture-Prophecy*: and ought to have no small weight with those persons, who have not yet brought themselves to a belief, or perhaps any serious and impartial thought, of *Revelation*.

as of divine justice and veracity : and entertain no distrust or doubt, but that God's *promises* too will be fulfilled in their season, when the humiliation and repentance of this blinded and scattered people shall bring about their national call and *conversion*. *Moses* ordered this very *Book of Deuteronomy* to be laid up in the side of the Ark ; as a publick and safe *Record* of the truth of his testimony, and execution of the Divine will. The *Record* we have in our hands ; and we see with our eyes the correspondent condition of the *Jews* ; to continue a distinct people in their unsettled condition ; — as it were waiting for the *call*, when their *Maker* shall pour upon them the spirit of grace and supplication, and they shall look, with thorough compunction, on him whom they pierced.

From this view of the remonstrances and predictions of *Moses*, let us now turn our eyes upon *that Prophet*, whom *Moses* did say should come ; whom we are to hear, and receive, under the utmost penalty. And let us impartially consider how fully his coming answered all the distinguishing marks

marks of *Prophecy*, operation of *miracles*, and every *character* of the *promised Messiah* : and what a faithful adherence to his word and doctrine this requires at our hands. But it being not my present design to enlarge upon this subject, I would only remind you in what a tender and moving manner he wept over *Jerusalem* upon their final rejection of his *great Salvation* ; with what sorrow and compassion he pronounced the decree, which could not be reversed ; — *Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side ; and shall lay thee even with the ground, and thy children within thee ; because thou knowest not the time of thy visitation.* Which total destruction being effected within forty years, in the most punctual and astonishing manner, not to be parallel'd in all History, — appears to me an argument not to be withstood for believing in *Jesus* : and, were there no other proof in the world, might convince every reasonable creature of the divine authority of *Revelation*, and the dangerous hardness of disclaiming the *Gospel*.

It is indeed a melancholy truth, that notwithstanding our Lord's endeavour, by every method suitable to a rational and free agent, to draw all men to himself; he found such opposition from rooted prejudices and vices, that he was constrained to rebuke sharply not only his open and declared enemies, but some of his followers and immediate Disciples, for their avarice, ambition, incredulity, and hardness of heart. And then looking forwards into ages to come, he foretells the cruel treatment his followers should meet with from unbelievers; as well as the great corruptions of his doctrine among professed believers: and that towards the end iniquity should abound, the love of many for his religion wax cold, and faith scarce be found upon earth. These declarations, which we see constantly fulfilling, are sad proofs of men's corrupt hearts; though at the same time a happy confirmation of a Christian's faith: and ought to warn every person, how careful he should be in searching the scriptures, admitting the truth,

truth, and complying with the directions of *the everlasting Gospel*.

Be our condition however as wretched, and our iniquity as deplorable, as it will ; we have one *sure anchor* left (which a gracious *Redeemer* hath purchased for the *Gentile*, as well as for the *Jew*) the privilege and efficacy of *repentance*. And for our unspeakable comfort, *Christ* hath left a faithful promise to be with all his true disciples *even to the end of the world*. Give me leave to lay before you one more very remarkable *Scripture-Prophecy*, or rather complication of *Prophecies*; which deserves our particular attention in the present situation of our *public* circumstances.

The inspired writers of the *New Testament* have in sundry passages forewarn'd us of a *Power* that should arise in the *Christian* world ; among variety of other denominations term'd *the man of sin* ; the head of a great, extensive, and lasting *Apostacy* from the pure doctrines of *Christianity* : — Characterised by the most arrogant claims, secular and spiritual ; *sit-*

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ting in the Temple of God, and shewing himself that he is God : — By coming to deceive all nations by sorceries, and lying wonders : — By propagating sundry and gross Idolatries ; his chief city being the mother of harlots, and abominations, the Metropolis of Idolatrous Churches, giving life to, and nursing up, spiritual fornication : — By opening his mouth in blasphemy against God, and them that dwell in heaven : — By an insatiable spirit of cruelty, making war with the Saints on earth, and being drunken with their blood. He is moreover mark'd out to us by some particular tenets, as forbidding to marry, and commanding to abstain from meats : — by an express specification of his seat and residence, the seven mountains ; a plain and known description of the City of Rome ; and still more plainly, that Great City, which reigneth over the Kings of the earth. For as no City but Rome was possessed in such power in St. John's time ; therefore no other can be here intended : — Lastly, by an account of his helpers and Associates,
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by whose submission and assistance he should carry on his cruel persecutions ; the *Kings* of the earth, who have one mind, and give their power and strength unto the *Beast*.

To this wicked one however the *Scriptures* have assigned a limited line of time ; (much the greatest of which is probably run out) at the period whereof the *Lord* shall consume him with the *Spirit* of his mouth ; and he shall goe into perdition ; heaven and earth rejoicing over him.

We have no reason to fear but his doom will unquestionably be accomplished at *God's* appointed time. As to power permitted him for a season ; — fatally and experimentally has the world felt the truth of the prediction * : in the proud

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* As the several *Scriptural* marks and characters of this famous *Anti-Christian Power*, with the justice of applying them to whom they are due, could not thoroughly be consider'd in a small part of a single Discourse ; I have only mention'd some
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and presumptuous claims of *Supremacy*, *Infallibility*; and diverse instances of that *plenitude of power*, that *Papal omnipotence*, which belong to the *Deity alone*. — In variety of fabulous Legends, and *false miracles*; such as pretended *Apparitions*, and new *Revelations of Saints*, diseases instantly cured by *Relicks*, speaking *Images*, travelling *Chapels*, &c. — In teaching and commanding numerous kinds of *Idolatrous Worship*; — such as prostration, oration, vows, offerings, incense, &c. to Angels, Saints, Images of Wood and Stone: applying to them as

of them with a brief application. But I apprehend *all* of them belong to the *Papacy* so *evidently and peculiarly*, (as hath been so often and solidly made out by learned Authors) that little doubt or difficulty can remain upon an *unbiassed mind*: none, I must acknowledge, remains with me. To accommodate these *predictions* with their explication, to the common sense of mankind, and make them sufficiently clear to an ordinary capacity, — would be a very useful performance. And perhaps I may be tempted to make a tryal, unless some *able hand* will undertake the task.

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their *Protectors*, or their *Mediators*. — In usurping the *Divine* name, attributes, and power; and that *blasphemous* treatment both of *God* and *Angels*, when they would make these inhabitants of Heaven their Accomplices in *robbing the Almighty* of his worship; and yet at other times boasting themselves *superior to Angels*, *commanding* them, and claiming authority even to excommunicate them. — In that intolerating and unrelenting *Spirit of Persecution*; whereby they have destroy'd probably more *Christians* than all the *ten Heathen Persecutions* put together. — In that unaccountable agreement of so many *Princes and States* for so long a time (an agreement indeed not now so general) to acknowledge the *Pope's Supremacy*; and, being of *one mind* in point of Religion, to make themselves the *Executioners* of his bloody purposes, in persecuting the true worshippers.

We may perhaps allow some *abatement* of late years, with regard to some of the most *enormous cruelties of Popery*: and hence draw one comfortable
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argument for the *declension of it's power*. We may observe too, that abundance of artful care has been taken of late, by *denying some* of their antiently avowed doctrines, and *softening others*, to lessen the dread of *Popery*, and by *strong delusions* to gain Profelytes ; especially in *these Realms*. And this, I doubt, not without some degree of success. As if we were *ignorant of their devices*, their perpetual watching for our ruin ; consider'd not the different language and behaviour of *Popery in power*, and *Popery out of power* : and our understandings could be enlighten'd only by fire and faggot. In proof of our supine negligence, as to the *views and advances* of that *Communion*, I wish it need not be added, — how surprisingly blind and incredulous we were, for a long time, to the rise and progress of the *present wicked Rebellion*. But as human nature seldom attends to the *beginnings of evil*, natural or moral ; and our *sense of happiness* generally *rises* in proportion to the danger of *loosing* it ; even the *successes*

cess of the enemy hath wrought this good effect, ——— to rowse up a *Spirit*, a *national unanimity*, against such an arrogant attempt, So that as *God hath put into our minds to agree* in this important concern ; I hope we may justly apply to you, and our *Countrymen* in general, *St. Paul's words to the Corinthians* ; *Behold this self-same thing*, ——— *what carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what zeal, yea what revenge ? In all things ye have approved your selves to be clear in this matter.*

Thus you act, and thus acts the *Community* : as men sensible of the *difference*, between being the freest nation under Heaven ; and crouching under the galling, the insupportable yoke of *Tyranny and Oppression* : ——— The *difference* between having a *Protestant Sovereign*, established by all *Laws, Human and Divine* ; and one whose claim has neither *Law*, nor *Religion*, to support it : the *difference* between serving *God* in purity of doctrine, and *Christian* administration

stration of his *Word and Sacraments* ; and bowing down to the stock of a tree, with endless *superstitions*, and *corruptions* of the *Gospel* :—— As men sensible what *mere nothings* are the fairest promises, the strongest assurances of a *bigotted Intruder* ; till *Popery* shall think fit, in some *Authentic* manner, to disclaim that *known maxim*, that *faith is not to be kept with Hereticks* : and while she can readily *absolve* her *Votaries* from the most solemn *oaths and engagements* ; whether of *subjects* from their plighted *allegiance*, or of *Princes* from any obligations to their *subjects*.

This point deserves the more to be consider'd ; because *Christendom* has ever found it verifi'd in *fact* ; especially our own *Island*. Thus, to look no higher, the *Pope* (as far as the thunder of his *Bulls* could reach) *excommunicated and deposed* Henry VIII. and *absolv'd* his subjects from their allegiance. The same sentence was renew'd against Queen *Elizabeth* : she her self *curst*, to *eternal damnation* ; and *pardon of all sins indulg'd*

dulg'd to any who should *destroy* her. On the other hand, those very *Protestants*, who supported the bloody Queen's *Mary's* title to the Crown, and plac'd it on her head ; tho' she gave them a *solemn promise* of maintaining their *Religion*, — were yet very soon dragg'd to the *stake* ; and many hundreds, *Bishops, Clergy, Laiety, and even Women*, burn'd alive for their adherence to the *Protestant Religion*. And did not the late King *James*, (though otherwise esteem'd no bad *observer of his word*) as soon almost as settled in his Throne, break through the same *religious obligations*, — by assuming a power to *dispense with all the laws*, and introducing *Idolatry* with a high and hasty hand ?

Providence indeed was pleas'd to *shorten* both these *reigns* ; otherwise I don't see how any *Protestant* could have been *safe*.

Upon the *exclusion* of this corrupt and iniquitous *Religion*, and of that *Civil oppression* which it always brings with it, — is our present *Constitution* founded, both

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in *Church and State*; and that too by a very *signal interposition of Providence*. And though 'tis possible even for a *Protestant Prince* to rule with an arbitrary and oppressive hand; yet this must ever be allowed, nor can it with any regard to truth be denied, that God's *vicegerent* now set over us has made the *laws of the land the sacred and inviolable rule of his Government*; and never injur'd a single person, in any instance, as to his *religious, or civil rights*. So that *his interest* and our *own* are evidently the same, *inseparably united*; and the present dispute is, not only who shall be the *King*, but who the *People of Britain*; whether *Protestants and Free-men*, or *Papists and Slaves*. 'Tis true, our honest zeal on this occasion must of course prove a burthen to the land, and draw upon it no inconsiderable *expence*. But doth not the case require, and deserve it, when our *laws, properties, liberties, religion, and lives* are at stake? Better so, than to be purchasing our own *chains*, or tamely permitting
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ruin and desolation to break in upon us : than to be drain'd into a beggarly and contemptible nation, by discharging a *Pretender's* long contracted debts ; besides whatever share of our *Treasure, Commerce, Plantations and Dominions* his *Foreign Assistants* may demand, as the wages of *unrighteousness*. The public voice declares aloud against such an infamous submission : we seem to have *Spirit* enough to oppose the enemy ; and, I hope, *strength* enough to promise ourselves *success*.

But still a momentous question remains, ——— have we virtue enough to deserve *success* ? We must not put our expectations upon this issue : having upon us a load of iniquity, that ought first to be removed. I speak not *now* of human infirmities, casual vices, and common breaches of morality ; or the infamous practise of swearing and cursing ; nor merely of a growing coolness and indifference as to *Christian* doctrine, and worship. But I mean the *fore evil* of sins committed with a higher hand,

such as are not the spots of God's children : — an avowed contempt of all principle, moral and reveal'd ; and Christianity groaning under the pressure of undisguised Profaneness, Blasphemy, Infidelity, and Atheism. Can a Kingdom be exalted, must it not naturally sink, with such a millstone about it's neck ?

If the hand of God refuse to sustain us, can we complain with any shadow of reason ? or ought we not humbly to confess, that just and true are his judgments ?

These are our deservings : and yet we need not, we must not, despair. Our cause is righteous, just, and good : we may not yet be fully ripe for destruction, especially by such base and wicked instruments : for the sake of the few righteous among us God may spare the rest ; or defer his visitation in forbearance and long suffering, in order to humble, and prove us, and lead us to repentance. And we may have ground to hope, that he will not permit his Church and true Religion to be trodden down by
the

the Papal Gentiles. For which reasons it remains our wisdom and duty, *to be strong and courageous*; to maintain and encrease our resolution and firmness, and make use of all *human means* in our power, against our oppressive and *Idolatrous* enemies: adding our most fervent and devout *addresses to the Almighty, to send us now prosperity; not to give Jacob for a spoil, and Israel to the Robbers, but to be merciful to his land and to his people.*

Still however we are to bear in mind, that as we hope to *prosper*, we must *keep the words of his Covenant, to doe them*: ——— that the *Divine* favour and protection alone can *make us dwell in safety*; and the *Divine* favour and protection to be obtain'd only by a due sense, and performance, of our *moral and religious* obligations: ——— that in whatever degree the principles of virtue and morality are laid waste, and our own *Religion* extirpated, so much room is made for *Popery* to plant itself: ——— and that perseverance in a dissolute and impenitent

tent course *must*, one time or other, draw down *national judgments*. Where neither God's *punishments*, nor *mercies*, can work a Reformation, something terrible must ensue. And, I confess, I should *tremble at a deliverance from our present dangers*, were it neither to *find*, nor *make us*, a more righteous people.

The sum of all is this. Our *condition* depends upon our *behaviour* : and if it be our real desire to be delivered from *fictitious Rulers, and false Gods*, but true slavery and misery ; and that it may be *well with us, and our children, for ever* ; then thus much at least is requisite ; — that we sincerely unite our *hands, and hearts, and supplications*, against the devices of our enemies that threaten us ; and that we effectually drive away the more dangerous *Legion of our vices* ; which are the *meritorious cause* of every private, or publick calamity.

Accordingly I shall conclude, and hope you will unanimously join, with that suitable petition of our *Litany* : *From all sedition, privy conspiracy, and rebellion ;*
from

(31)

*from all false doctrine, heresy and schism;
from hardness of heart, and contempt of thy
Word and Commandment, — Good Lord
deliver us.*

F I N I S.


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